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A Short Catechism.

Thomas Shepard.

Cambridge, 1654.

From the original

in a

Private Collection.

February, 1930.

A SHORT
CATECHISM
FAMILIARLY
TEACHING THE
KNOWLEDGE
OF GOD, and of our SELVES.

First

Composed, and improved, for the private instruction of the younger sort in
Cambridge in New-England.

By **THOMAS SHEPARD** *late full-
full Pastor of the Church of Christ there*

And now published at the earnest desire
of sundry well affected persons,

TOGETHER

With the Doctrine of Conviction of SIN, and
RIGHTEOUSNES, and JUDGMENT. Delivered
in Divers Sermons upon John 16. 8. 9. 10. 11. and
thence Summarily drawn into Questions and Answers
by the same **AUTHOUR.**

2 PET. 1. 15. *Whereby I will endeavour that you
may be able for my sake to have these things
always in remembrance.*

Printed by Samuel Green at **CAMBRIDGE** in
New-England 1654.

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C A T E C H I S M.



What knowledge is necessary toward the attainment of eternal Life?

A. 1 The knowledge of God *Joh 17. 3*

2 The knowledge of our selves *Rom 9. 20*

Quest. What are you to know concerning God.

Ans. 2 Things. 1 That he is. *Hels 11. 6.*

2 What he is. *Isay. 4. 2.*

Quest. How may it be proved that there is a God.

Ans. 1 From the voice of God in the scriptures, confirmed with so many visible signes, and wonders from heaven.

2 From the workes of God, the heavens and earth have a being, which could not possibly make themselves, therefore there is a God which made them. *Psal. 19. 1. Rom. 1. 20.*

3 From the daily providences of God wherein we may sensibly perceive such wisdom, power goodness put forth as cannot be but from a God. *Psalme. 145. 10.*

4 From time, for we see that months are before years, and weekes before months, and daies before weekes, and houres before daies, and one

hour before many houres, and a minute of time before an hour, & therfore there must necessarily be some minute of time wherein the world began, & therfore a God who gave it this beginning.

5 From the voyce of conscience in all men when it is awakened, accusing men of sin, arraighing them sometime before God for sin.

6 Because there is a Devil, as is evident from the familiarity he hath with witches, and unnatural & horrid temptations some men have, and therfore there is a God from whom those Spirits had their being & by whom they are restrained.

Quest. What is God therfore?

Ans. He is far more glorious & wonderful then we can conceive of hims. *Nebe 9.5. 1 Tim. 6.16* yet he hath revealed himself to us in 7 things, and therfore we are to know what he is in these 5 things

1. What his Essence is:

2. What his Persons are:

3. What his Thoughts be:

4. What his Works are:

5. What his Word is:

Quest. What are you to know concerning the Essence or Being of God?

Ans. These things following, which are called his Attributes, or Properties: whereby his Being is made known & distinguished from all other things

Q. P. What is that for a Being of God appearing in his Attributes?

Ans.

Answer: In this the first Being, whereby he is of himself, and all other things of him, and for him.

Rom. 11. 35 36. 44. 6

2 It is one only Being, whereby there is no
God beside him, and none like to him. *Isa. 44. 3.*
Deut. 32. 26.

3 It is an Allsufficient Being, whereby, &c. alone
is sufficient to satisfy mans heart, and make him
happy therein. *Gen. 17. 1.*

4 It is a Spirituall Being, whereby Le is without any extraneous form, or bodily shape, and therefore is Invisible. *Job 4. 24. 1 Tim. 1. 17.*

9 It is a Living Being, whereby he Living of himselfe, gives life and motion, to all other things and is able to quicken the dead. John 5. 26.

6 It is an Infinite Being, whereby He having no Limits of Being, is present in every place, yet included in no place. 2. *Gen.* 2. 1. 6. 14. 139 7, 8. *Isa.* 6. 3.

7 It is an Eternall Being, which remains
the same from Everlasting, to Everlasting.

8 Tur. 1. 17. Psal. 90. 2.

8 It is endued with Understanding, whereby he seeth and knows all things, past, present, and to come, at once in himselfe. *Act. 4. 13.*

9 It is endued with Will, whereby he purposeth
to bring to pass all things for himselfe, according
to his good pleasure. *Eph. 1. 11. 12. 13.*
25. 1 Cor. 16. 4.

10 It is an Allmightie Being, whereby he is able to do all things, and by which all things are.

Matth. 3. 9. 2 Chron. 20. 6.

11 It is a most Holy Being, whereby he hates the least sin, and the best creature for the least sin.

Isa. 1. 13. Psal. 5. 5. 2 Pet. 2. 4.

12 It is a most Faithfull and True Being, whereby he speaks of things as they are, & shall be. *Titus 1. 2.*

13 It is a most Blessed and Good Being whereby he is ready to communicate Blessedness, and Goodness unto others, in the injoyment of himselfe and doth communicate all that good and sweetness that is in any creature there-unto. *1 Pet. 1. 19. 68. Psal. 16. 2. 6.*

14 It is a most Iust Being, whereby he will render unto all men according to their works, and will not clear the guilty and impenitent sinners. *Act. 2. 6.*

15 It is a most Patient, and Long-suffering Being, whereby he is slow to poure out all his anger. *Psal. 78. 38. Rom. 2. 4.*

16 It is a most Mercifull Being, whereby he is apt to pity the creature in misery. *1 Pet. 1. 16. 1 Pet. 3. 9.*

17 It is a most Gracious Being, whereby he is ready to forgive him freely unto penitent sinners. *1 Pet. 2. 13.*

18 It is a most Pure and Simple Being whereby what is in him selfe, is but selfe, or what ever

God is God. - Exod. 3. 14.

Qu. What use are you to make of all these things.

Ans. 1 To see him and to give glory to him.

Rom. 1. 21.

2 To seek the love and favour of him, and to cleave to him. Heb. 11. 6.

3 To bee thankfull to him that ever he should reveale himself thus to us. Rom. 1. 21.

Quest. What are you to know concerning the Second thing which is to be known of God. viz. his Persons.

1 Their Number.

2 Their Essence or Nature.

A. These 3 Their Distinction.

6 things 4 Their Glory.

5 Their Cooperation.

6 The Manifestation of them to man

Quest. What are you to know concerning the First viz their Number.

A. That they are 3 in Number

God the Father Mat. 28. 19

God the Son

God the Holy Ghost Mat. 3. 16

Quest. What are you to know concerning the Second viz their Nature or Essence.

Ans. 1 That they are not three Gods but one God in respect of their Divine Essence or Nature.

Deut. 6. 4. Isa. 54. 5. 1. John 5. 7. 9. 1. 1. 2. 1. Acts 5. 3. 9.

2 That whatsoever therefore belongs to the Essence of God, belongs to the three Persons, as to the Father

Almighty, Infinite &c.

Quest. What are you to understand concerning the
Threatning, viz: their Distinction.

Answer. 1 That they are Distinguished, but
not Divided one from another, and therefore the
Spirit is called another Comforter *Iohn. 14. 16*
and the Father another Witness. *Iohn. 5. 32.*
and yet born to be with God and in God.

Iohn. 1. 1. 2. 1. Cor. 2. 11. Pro. 8. 30.

2 That they are Distinguished by their Re-
lative and Incommunicable Propertyes, or divers
manner of Subsisting, for it is Proper to the Father
to beget the Son, and to the Son to be begot-
ten of the Father, and to the Holy-Ghost to
proceed from both. *Ioh. 1. 8. Ioh. 15. 26. Ga. 4. 6.*

3 That they therefore are not meerly distinct
Names, or distinct Appearances, or distinct Op-
erations, but distinct Persons, and therefore such
Actions as are proper only to Persons, are Attri-
buted to them, and hence the Son is said to be
Incarnate, to Redeem his people, and to be an
Advocate with the Father. *Iohn. 1. 14 1. Ioh. 2. 1.*
The Holy-Ghost also to be the Comforter, to lead
into all truth, to raise from the dead, and to give
Spiritual gifts. *Iohn. 14. 16 17. Rom. 8. 11.*
1. Cor. 12. 4.

Quest. What are you to know concerning the
Threatning, viz: their Glory.

Answer. 1 That they are all equall in glory one

to another, and therefore are to be equally and a like worshiped, and glorified of all men.

John. 17. 5. A.V. 1. 4, 5, 6. 2 Cor: 13. 14.

2 That although the Son was inferiour to the Father by voluntary humiliation; yet in regard of his Person he was equal to him. *John. 2. 6, 7.*

3 That although one Person be before another, yet this is not in respect of any eminency of glory one above another, but in respect of the order of subsisting one in another, and in the same glory.

Quest. What are you to know concerning the fifth thing viz. their Cooperation or working together.

Ans. 1 That all the three Persons do concur together to work every work which is done out of themselves throughout all the world.

Cor. 1. 26. John. 5. 17, 18, 19. John. 1. 2, 3. Rom. 11. 36.

2 That therefore when any work is attributed to any one of the three Persons, Father, Son, or the Holy-Ghost, it is not because any Person is excluded from the work, but because the manner of the working of one Person appears chiefly in that work, and hence Election and Creation, is given to the Father, Redemption to the Son, Sanctification to the Holy-Ghost.

3 That their manner of working is according to their order of subsisting, hence the Father being of himselfe, workes from himselfe by the

Sonn and the Spirit, the Sonn from the Father by the Spirit, the Holy-Ghost from them both.

Quest What are you to know concerning the first thing viz: the manifestation of them to man?

Answer 1. that although nothing is more difficult to conceive, then how there should be three Persons in one God, yet there is nothing more clear in all the scriptures then that it is so.

2. That therefore we are to adore this mystery and to believe that it is so, & not too curiously to dispute and question how it can be so.

3. That the chief end why God hath revealed this mystery to man, is not onely that we might see and worship all the three Persons in all things but that wee might behold & be satisfied with the love and mercy of all the three in the salvation of man, viz, with the free Grace, and Election of the Father, the precious blood of the Sonn, and the consolations of the Holy-Ghost, and so enter into an eternall fellowship and communion with all three. 1. *Iohn*. 1. 3. *Gall*. 4. 4, 5, 6.

4. That all men might fear to sinn, especially against the Gospell, and the Spirit of God which accompanyes it, lest they despise the love of the Father, the blood of the Sonn, and Comforts of the Holy-Ghost, which are offered therein.

1. *Ioh*. 28, 29. *Mat*. 12. 31.

Quest What are you to know concerning the second thing which is to be known of God, viz: his Thoughts

Thoughts Decrees or Purposes.

Ans They are either 1 Generall concerning all things, 2 Speciall concerning all men,

Quest What are you to know concerning the Thoughts of God which generally concern all things.

Ans 1 That there is nothing done in time, but he thought and purposed to doe it before all time. *Job* 15. 18. *Eccl*. 2. 7. *Luke*. 4. 35.

2 That all his thoughts and decrees are with great wisdom and Counsell. *Eph*. 1. 11. *100* 9. 10, 11, 12. *Rom*. 11. 33, 34, 35, 36.

3 That they are all for his own Infinite glory. *Pre*. 16. 4. *Isa*. 25. 1.

4 That they are Powerfull, and Unchangable *Tsa*. 135. 6. *Isa*. 46. 10. and the first cause of all things. *Rev*. 4. 11.

Quest What are the thoughts of God in speciall concerning all men.

Ans 1 He hath thought and purposed to make some men whose number is but small vessels of mercy which is called Election. *Eph*. 1. 4. *Rom*. 9. 23. *Mat*. 22. 14. *Luke*. 12. 32. & 13. 24

2 He hath thought and purposed to pass by the greatest part of man, and to make them vessels of wrath which is called Reprobation. *Rom*. 9. 22 27

Quest How doth God execute or bring to pass his Eternal Purpose or Thoughts of Election.

Ans 1 The Lord Jesus is sent to lay down his precious blood for them. *1* *Pe*. 1. 18.

2 The gospel is sent to them to reveale the Lord Jesus. *1 Cor. 2. 7.*

3 The spirit is sent to open their eyes, to see their sinn, and misery without the Lord Jesus. *Job. 16. 7. 9.*

4 The Lord then softens and breaks & humbles their hearts in sence of sinn and misery. *Mat. 11. 27, 28. Ezek. 36. 26.*

5 The Lord then irresistibly reveales Christ, calls, and drawes them, and so makes them come to the Lord Jesus. *Rom. 8. 30 Rom. 9. 23, 24. John. 6. 37. John. 10. 14. Mat. 11. 25.*

6 The Lord then so sanctifiyes them as that they are made better, or drawn nearer and nearer to God by all things till they come to glory.

2 *Thef. 2. 13, 14. Rom. 8. 28.*

Quest How doth God execute or bring to pass his Eternall Thoughts or Purpose of Reprobation.

Ans: 1 The Lord Jesus is not sent either to dy, or pray for them. *John. 17 9.*

2 Hence the gospel is either not sent at all to them, or if it be it is hid from them. *2 Cor: 4. 3, 4. Pro 29 18.*

3 Their minds are blinded from seeing their sin, & misery, or Christ the Remedy. *Rom. 11. 7, 8.*

4 Their hearts are hardened. *Rom: 9 18.*

5 They are shut up under unbeliefe, so to despise Christ, that either they dare not come, or cannot come, or will not come, or do not come effectually

to the Lord Jesus. *Iohn 12. 40. Iohn 10. 26.*
Iohn 6. 65, 67. Acts 13. 41, 46.

6 they are so left under the power of their sins,
 as to grow worse and worse and further off from
 God by all things which befall them, till Eternal
 wrath light upon them. *Ro 9 21. 2 Tim. 3. 33. Ro. 11 9.*

*Quest What are you to know concerning the fourth
 thing which is to be known of God, viz. his works.*

Ans That all the works of God are either
 works of Creation or of Providence.

Quest What is the worke of Creation?

Ans Whereby God made all things in the
 world out of nothing, by his word exceeding good
 in six dayes. *Gen. 1.*

*Quest What is the first thing God made and
 chiefly to be observed in the first day?*

Ans the creation of the third heaven: together
 with the Angels the inhabitants thereof *Gen. 1. 1.*

Tj. 143. 1. 2.

*Quest What are you to know concerning the third
 heaven, and angels?*

Ans 1 That the third heaven is a most glo-
 rious place above the starry heaven, where the
 face of God is seen, Christs humane nature is
 ascended, to which the soules of just men goe
 when they depart this world, wherein their bodys
 and soules shall enjoy their glorified estate, wher-
 in also they are to have their conversation in
 this world. *Tj. 16. 11. Acts. 1. 21. Acts. 3. 21.*

Thi: 1. 29. 2. Cor: 9. 3. Eze: 14. 2. 3. Mat: 27. 34. Tih: 3. 20.
Heb: 11. 10.

2 that the Angels were by creation holy, blessed and glorious spirits, standing before god, glorifying of God. *Mat: 22. 30. 1. Cor: 13. 1. 7. Ps: 101. 10.*

3 that the number of these angels was exceeding great, and innumerable. *Job: 38. 31. Dan: 7. 10.*

4 that an exceeding great number of these fell from God by sinn, which are therefore called devils, *1. Tim: 2. 4. Mark 5. 9. Mat: 12. 4. with 19. Luke 5.*

5 that the place of the blessed estate of the elect angels which stand, is chiefly the third heavens where they see God, yet so as that they minister also unto God in the government of the world. *Mat: 18. 20. Ps: 103. 20. 11.*

6 that the place of the cursed estate of the lapsed angels or devils is especially the earth and the ayr where sinfull man dwells. *2. Pet: 2. 4. 1. John: 1. 7. 1. Tim: 5. 8.*

7 that the office of the good angels is manifold especially to keep the elect while they live, and to translate them to heaven when they dy. *1. Cor: 13. 1. 7. Ps: 103. 20. 11.*

8 that the work of the devils or bad angels is manifold, especially to hold the wicked in bondage while they live, to take away their souls at their death, and to tempt and to try the godly in this world. *Mat: 26. 19. Eph: 6. 1. 2. 14. Eze: 6. 12.*

Quest. What is the last thing god made and which is most observable on the face and last day.

Ans The Creation of Man, the chiefe end of all Gods workmanship. *Gen. 1. 26. Psal. 2.*

Quest What are you chiefly to take notice of in the Creation of man;

Ans 1 That man was Created of two parts body and soule. *Gen. 2. 7.*

2 that he was made in Gods image. *Gen. 1. 26.*

3 that his soule is a spirit endued with two noble facultyes viz Understanding. *1. Cor. 2. 11.* and Will. *John. 1. 13.*

4 That his soule is Immortall and lives after death. *Eccl. 12. 7.*

Quest How doe you prove the Immortality of the soule?

Ans 1 Because it is able to understand what things are past present and to come throughout all the world;

2 Because it hath Immortall power as is shewen in it as that god is and is worthy to be worshipped, that there is an account to be given to god one day of all things don here.

3 Because it knowes, and wills, and sees upon Immortal, & Eternal things, truth feeds it, and the knowledg of God feeds it.

4 Because it can act without the body, and then act best when it is most freed of the body, when the body is in pain it can rejoyce, and contrarily when a man is most retired from the world he can then see and know things best.

Quest. What are you to know concerning the second work of God, viz: his Providence?

Ans^r 1 that by his Providence he upholds, & governs all things in the world. *1 Pet. 4. 11. Tit. 2. 13.*

2 that this Providence of God extends it self to the smallest as well as to the greatest matters that are done in the world. *Mat. 10. 29. 30. 26. 27. Luc. 12. 6.*

3 That though he be no cause of sin, yet he orders all the sins of men for his own glory. *1 Pet. 2. 13. 4. 10. 20.*

4 That though his ordinary Providence is by means yet he puts forth sometimes extraordinary Providence, above and without meanes.

Quest. What are you to know concerning the fifth thing which is to be known concerning god viz: his word

Ans^r 1 that god is pleased to reveale himself to man (so far as is needfull for man to know of him) by his word. *Deut. 32. 14. Rom. 10. 8.*

2 That this Word is now written in the Scriptures of the Old & New Testament *Hesai 8. 12. John 10. 35. Mai 30. 8. Hab: 2. 2. 2 Pet: 1. 21.*

3 That these Scriptures are a perfect Rule of Faith & Holyness, according to which all doctrines are to be tryed, and all controversies decided.

2 Tim: 2. 16. 17. Eph: 2. 20. 1 Thim: 4. 2. Jo: 12. 48. Act: 17. 11.

4 That the chief end of writing them was, that thereby all the Elect might come to the knowledge and fruition of eternal Li e. *John 10. 8. 10. 31. 1 Cor: 13.*

5 That we may know these Scriptures to be the word

word of God. 1 From the testimony of Gods Spirit; and holy men that writt them and by miracles confirmed them. *1 Pet. 1. 11. 12. 13.*

2 From the majesty, glory, holyness, truth of a God which shines forth in the n.

3 From the power of God by them revealing the secrets of mens hearts, quickening the dead, terrifying men with the terrors of God, & comforting with the comforts of God.

Quest. *What are the principal things revealed in the word?*

Answer. 2 things 1 The Law or the Covenant of works. 2 the Gospel or Covenant of Grace.

Quest. *What is the covenant of works?*

Answer. The promise of Eternall life to all those that perfectly keep it, together with the threatening of Eternall death and curse of God on all those that break it. *Gal. 3. 10 12.*

Quest. *What are you to know concerning this Covenant?*

Answer. 1 That the obedience which it requires is 1 Personall 2 Per cēt 3 Continuall obed. *Gal. 3. 12.*

2 That all men by nature are under this Covenant and bound to keep it. *Gal. 4. 3-4.*

3 That all men have broken it and hence can never have life by it.

4 That the Lord hath revealed it to shew

man his sin, and to prepare his soule for Christ.

Rom 10. 4. Rom: 3. 19 20. Gal: 3. 21, 24.

Quest: What is the Covenant of Grace?

Answer: The promise of Eternall life by Iesus Christ to all that doe or shall beleve.

John 3. 16. Rom: 8. 22. Rom: 1. 17.

Quest: What are you to know concerning this Covenant?

Answer 1 That because man is apt to d.ri'e of this Love of God. he hath therefore given two Sacraments, baptism, and the Lord Supper, as signs and seales to confirm this Covenant. Mark: 16. 16. 1. Cor 11. 23.

2 That God must work the condition of this Covenant. 27 Path. Eph: 2. 8 Hebr: 12. 1, 2

3 That they that beleve are free from the Law of first Covenant & workes, as a covenant of life. though not as a rule of life. Ps: 119. 5 6.

4 That whoever are once in this Covenant shall never fall out of it. Job 11. 25, 26. Job 5. 24.

3^d Part

What are you to know concerning man?
5 Things 1 what a blessed estate he was in the first made in.

2 What a miserable estate he is now fallen into.

3 What a glorious estate he may be in by Christ

4 What he should be when he is in Christ.

5 What he shall be at the end of the world by Christ.

Quest

Quest. What is the blessed ~~state~~ man was at first made in?

Ans. He was made at first in the Image of God. Gen. 1. 26.

Quest. What is this Image of God?

Ans. It consists chiefly in two things.

1 In a clear and saving knowledge of God in his mind. Colos. 3. 10.

2 In perfect Holines and Righteousness, whereby his Will was able, though not necessarily determined to will and do all the will of God. Eph. 4. 24.

Qu. What followed upon this?

1. & He was in special favour with God.

2 He was free from all sorrowes, and therefore set in Paradise, a place of all pleasantness.

3 All the visible world was for his good, and he was Lord of it. Gen. 1. 28.

4 He had Fruition of God in all his holiness.

Qu. How had every man this blessed estate?

A. They had it in Adam, their head, and surety, and it should certainly have been communicated to them if he had stood.

Quest. What use are you to make of this?

A. 1 Not to blame the Lord of injustice for Commanding what is now impossible for man to do, because he once had power to do it in this estate.

2 To blame our selves for all our sorrowes, & to mourn the more under them & our sins, because God made us happy, and once we were blessed.

B 2.

Quest

Quest. What are you to know concerning the second thing which is to be known concerning mans miserable estate to which he is fallen now unto?

1 His misery present.

2 His misery to come.

3 Four things

3 The aggravations of this misery

4 How he is made thus miserable

Quest. What is his present misery?

1 He is departed from God by sin. *Jer:2.13*

2 God is departed from him in wrath for sin. *1j.59*

3 He is full of all sin. *Rom 1.29. & 7.18. (2.*

4 He is dead in sin, and cannot do the least spiritual good. *Eph. 2.1.*

5 What ever he doth it is sin. *Isay 1.13. Pre.2.4*

6 He is under the power of Sathan for sin. *Acts 26.18. Eph. 2.2.*

7 He is already condemned to dy for sin. *Ioh.3. 8*

8 He is an enemy to God. *Co. 1.21. Rom:8 7.*

9 All things in this world which may comfort him are turned to him. *Deu 28.15,16. Rom:1.9.*

10 He may look for the everlasting fire of the wrath of God to break out upon him every moment in this condition. *Luk 12.20.*

Quest. What is his misery to come.

Ans. 1 He must dy an accursed death.

2 Presently after death comes Judgment, or Gods final sentence made known never to shew mercy to him more. *Heb:9.27.*

3 At the end of the world he must rise to judgment

He hath body and soule, to everlasting shame to answer for all he hath done. 2 Cor 9. 1.

4 When the day of judgment is past he must be tormented in the everlasting fire of the wrath of God prepared for the devil, & his angels. *Mat. 25. 4.*

Quest. *What are the aggravations of his misery.*

A. 1 He knows it not and many times cannot believe it. *3. 17.*

2 If he doth know it, yet he feels it not, murmurs not for it, but thanks himself well enough under it. *Ez. 4. 18, 19.*

3 If he doth sometimes feel it yet he is utterly unable to help himself out of it. *1 Cor. 2. 14. Rom. 7. 14.*

4 He is unwilling that Jesus Christ should save him out of it. *Matth. 23. 37.*

Q. *How comes it to pass that he is thus miserable*

A. Thus, 1 As soon as ever he hath the being of a son of Adam, Adams sin is imputed to him, because as he lived so he sinned in Adam. *Rom. 5.*

2 Hence God justly forsakes him for sin. *Heb. 10. 26.*

3 1 Once all sin & misery layeth hold on him, and thus sin & misery is propagated by natural generation to all men. *Rom. 9. 7.*

Q. *What learn you from all this?*

A. 1 That sin is the greatest evil because it is the cause of all misery.

2 To mourn under this miserable estate, untill the Lord Jesus deliver me out of it.

Quest. *What is the chief thing to be in our con-*

cerning man, or what is the glorious renewed estate he may be in by Christ.

A. 1 He may have remission of all his sins, and so freedom from death and condemnation.

Eph. 1. 7. Rom. 8. 1.

2 Reconciliation, and everlasting peace with God. *Rom. 5. 1.*

3 Adoption, and the fatherly love of God, from which nothing can separate. *1 Joh. 3. 1, 2. Rom. 8. 35.*

4 The Spirit of Adoption to assure of the love of God, and thereby peace that passeth all understanding, and joy unspeakable and full of glory. *Rom. 8. 15. 1 Cor. 15. 13. 1 Joh. 16. 7.*

5 Access to God at any time with holy boldness and promise of answer to all prayers. *Eph. 2. 18. Eph. 3. 12.*

6 An everlasting Covenant of Grace, and all the promises that concern this and another life his own. *Isa. 55. 2, 3. 1 Tim. 4. 8.*

7 Power against all his sins. *Rom. 6. 1, 2.*

8 Every thing a blessing to him, working for his good. *Rom. 8. 28. Psal. 25. 10.*

Quest. What is Jesus Christ?

A. 1 In respect of his Person; he is the Second Person in the Trinity, the Eternall Son of God made man by assuming our nature, *John. 1. 14.*

Feb. 2. 14. Rom. 1. 3, 4. and to a fit Mediatour.

1 *Th. 2. 5.*

2 In respect of his Offices, he is first a Prophet to teach his Church.

2 A Priest, to sacrifice him

him

him self for it. 3 A King to rule and govern
in: *Isa. 3. 1. & 8. 1. 2. Cor. 6. 17.*

Quest. *Whom hath Christ bought out of sale?*

Ans. Out of the Church, which is the whole
number of Gods elect, called in time out of the
world. *Eph. 5. 27. 1. Cor. 17. 9.*

Q. *How hath Christ redeemed them?*

A. By Redeeming them out of that miserable
estate they are in, 1 By price. 2 By power.
1. Cor. 3. 24. Luke 1. 68, 69.

Q. *How hath Christ redeemed them by price?*

A. By doing perfectly what ever the justice of
God in the Law required in their stead,

2 By suffering what ever death & curse for sin
the Law threatened. *1. Th. 2. 8. 2. Cor. 5. 21. Gal. 3. 13.*

Quest. *How hath Christ redeemed them by power?*

A. By the Power of his Eternall Spirit ineffa-
bly drawing them to him self. *1. Cor. 6. 44. 1. Cor.*
3. 19. 1. Cor. 16. 14. Gal. 3. 13.

Quest. *How may you come to this glorious re-
demption by the power of Jesus Christ.*

A. 1 By mourning under my sin & misery,
until I see my extreme need of Jesus Christ, to save
me out of it. *Luke 15. 17. 2. Cor. 2. 37.*

2 By seeing the glory and worth of Christ as
the greatest good, and my unworthiness of him.

1. Cor. 12. 15. 1. Cor. 4. 10. 2. Cor. 4. 3, 4, 5.

3 By coming to Christ upon Gods call, or re-
ceiving of Christ upon Gods offer. *1. Cor. 6. 37.*

John 1. 12 rom. 5. 17. Jer. 3. 22.

Quest What are you to know of the Fourth thing concerning man, viz: what he should be when he is in Christ?

Ans. 1 He should be exceeding thankfull, & vnder at God, that ever he should call him to the fellowship of his grace in Christ, and receive him to mercy. *Mat. 11. 25. Col. 1. 12. 1 Tim. 1. 16. 17*

2 He should be willing to suffer any thing for the sake & name of Christ. *Mat. 10. 37, 38, 39. rev. 12. 11. rom. 8. 36.*

3 He should be willing to do any thing for Christ through the grace & strength of Christ *rom. 16. 1. alis 9. 6. rom. 12. 1. John 15. 5. Phil 4. 13.*

Q. What are those things a believer is to do for Christ?

A. 1 He is to seek him in all his Ordinances diligently. *Psal. 119. 2.*

2 He is to serve him, or walk humbly before him continually. *Micah 6. 8.*

3 What are those Ordinances of Christ, wherein we seek him.

1 In hearing the word preached. *act. 10. 33.*

2 *Job. 5. 15.*

3 Reading the Scriptures often. *Is. 5. 39. 1 Tim 4. 13*

4 Prayer, both fervent & frequent. *Luc 20. 13.*

5 Dayly meditation, *John 1. 8.*

6 Communion with the Saints, especially by joyn-
ing to some particular Church, *Gal. 10. 24. 1 Tim 2. 47*

6 Christ

6 Christian watchfulness. *Mat. 26. 40 41.*

Mat. 13. 37.

7 Receiving the Sacraments. *1 Cor. 11. 26.*

Quest *How is a believer to serve Christ?*

Ans^r He being delivered out of the hands of his enemies is to leave him without feare in holynesse, and Righteousnes, heere him all the dayes of his life. *Luke. 1. 74 75.*

Quest *What is it to serve Christ without feare.*

Ans^r It is to serve him out of love which calls out slavish feare. *1 Iohn. 5. 2.*

Quest *What is it to serve him in holynesse and righteousness?*

Ans^r. It is to make the whole morall Law or Ten Commandments the rule of Christian obedience, whose first Table sets down duties of holynes towards God, and the Second Table duties of righteousness toward man. *Psal. 119. 6.*

Q. *What is it to be holy & righteous before him?*

A. It is not only to do the things commanded, but to do them as in Christs presence, and because commanded of him, *Isay 38. 2. Gen. 17. 1.*

Quest *Why is it said that wee must serve him all the dayes of our life?*

Ans^r. Because we are not to serve him by fits & starts, and 'or a time (as hypocrites may do) but to continue therein, till death. *Mat. 24. 12.*

Q. *How is a believer to walk with God, or serve Christ every day?*

1. In respect of a Christians ordinary course, there are these 6 things to be attended,

First to awaken with Christ, or to desire to have every morning the first stirrings of his thoughts & affect one toward Christ *1 Jn. 139. 18.*

2 To go immediately to secret prayer, unless Gods providence casts in some hinderance *1 Jn. 5. 3*

3 Then to follow the works of his calling diligently & as unto the Lord *Col. 3. 23. 24.*

4 Meditatio & examinatio how the day hath been spent whē the end of the day is come. *1 Jn. 1. 6. 31. 1. 5. 19*

5 To conclude every day with such prayer, as sets all even, and maketh peace with God *1 Jn. 4. 26*
1 Jn. 31. 17. Gen. 31. 26.

6 When he goeth to lye down in his bed, or awaketh in the night, to have his last thoughts & his waking thoughts as much as may be about the things of God, *1 Jn. 4. 4. & 119. 31. 32.*

Quest. What are you to know concerning th. Fifth thing which is to be known concerning man viz: what he shall be by Christ?

Ans. At the end of the world,

1 The godly shall be rayled up by him from the dead to everlasting glory.

2 The wicked to everlasting shame *John 5. 29.*

Q. What is this glory, when shall the godly be rayled up to it?

1 The Lord Jesus shall descend from Heaven into this visible world, in the aire, with a shout, & with

with all his mighty Angels and the Trump of God for their glory 1 Thel. 4. 16. Mat. 25. 31.

2 They dead in Christ shall be first raised, & the living suddenly changed & their very bodies made like to Christs glorious body 1 Thel. 4. 13. 16. 1 Cor. 15. 51. 1 Thel. 5. 23.

3 They shall then be both together caught up to meet the Lord in the ayr, and be presented before him with exceeding joy 1 Thel. 4. 17. Jude 24. ver.

4 They shall be set at Christs right hand where together with him they shall judge the world, in whom he will be admired before the world Math. 25. 31. 1 Thel. 4. 17. 1 Thel. 5. 10.

5 When the day of judgment is done, they shall be carried up with Christ unto the third heaven, to be for ever with the Lord, to behold his glory, praise the riches of his grace, where God shall be all in all Math. 25. 31. 1 Thel. 4. 17. John 17. 24. 1 Cor. 15. 22.

Q. What is that flame, and how shall the wicked be raised up to everlasting contempt?

A. 1 Their bodies shall be raised up with great ugliness.

2 They shall then see the Lord Jesus appearing terrible against them, in flaming fire & great wrath ready to judge them, & they shall mourn to see him 2 Thel. 1. 7. 10.

3 They shall then every one in his order come forth, and appear before Christ judgment seat to answer for all the sins they have done 2 Thel. 1. 7. 10.

4 When the judgment is ended, they shall then

receive that fearfull sentence, Depart ye cursed into everlasting fire *Mat. 25. 41.*

5 As the place of the glory of the Saints is the Third heauen in the other world, so the place of the wickeds punishment shall be this world *1 Pet. 3. 7.*

Quest. How do you prove that there shall be this general resurrection?

Answ. Because there must be a day of general judgment.

Quest. How do you prove that there shall be such a day of judgment?

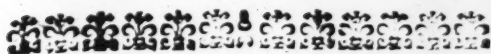
Answ. Because God is Just, and must appear so to be, but his justice doth not appear fully in this world: therefore there must be a day of the manifestation of it. *Rom. 2. 4.*

Quest. How doth it appear that Gods justice is not fully manifested in this world?

Answ. 1 Because we see wicked men not punished here according to their desert.

2 Nor the godly rewarded according to grace *Nat. 75. 12. 13. Eccle. 9. 2. 1 Thel. 1. 6. 7.*

F I N I S.



A

BREIF EXPLICATION OF

Iohn 16. 8, 9, 10, 11.

In way of Question and Answer, delivered
first in some Sermons at Cambridge,

*When the Comforter is come, he shall convince
the world of Sin, Righteousness, & judgment &c.*

What is the scope of our Saviour in these words? 7

Ans. To set forth both the work,
and the method, or order of the work
of the Spirit, upon the hearts of the whole world
of the Elect.

Quest: *What is this work, and the method of it?*

A. The First work of the Spirit is to convince
of Sin. 2 Of Righteousness. 3 Of Judgment.

Q. *What doth the Spirit do when he thus convinces?*

A. Three things, 1 By conviction of Sin, he
discovereth mans misery

2 By conviction of Righteousness, he revealeth
the Remedy.

3 By conviction of Judgment he declareth mans
Duty.

Q. *What doth he work by this conviction?*

A. Three things, 1 By conviction of Sin and
unrighteousness

miserie, he works humiliation.

2 By conviction of Righteousness the Remedy,
he works Faith.

3 By conviction of Judgment and mans Duty,
he works Obedience.

*Quest: What is the reason that the Spirit worketh
after this Order or method?*

Answe: The reason generally is this,

1 Because as the great evill and curse that lyeth
on all men by nature, is ignorance & unfeeling-
ness of their sin & misery, hence the first work of
Mercy by the Spirit is conviction of sin, and humi-
liation under their misery.

2 Because as the next great curse & evill, after
men know their misery, is ignorance and unbelief
of the remedy: hence the second work of Mercy
by the Spirit is conviction of Christs Righteousness
to be received by Faith.

3 Because when Christ is applied by faith, the
third great evill is ignorance & weakness of walk-
ing worthy of this grace and love of Christs: hence
the third & last work of the Spirit is to convince
the soul that therefore it is its duty to walk, and that
he shall be enabled to walk in all thankful obedi-
ence before Christ, all judgment being committed
to Christ.

*Q. What the effect do you see on firm hearts
by the principall causes that are first?*

A. - To seek to God for his Spirit to work three
things

things in me. 1 That I may feel my misery by sin, and be deeply humble under it.

2 That I may know the Remedy out of this misery, Christ Jesus and his Righteousness, and by him apply it.

3 That I study my Duty how to walk thankfully in mercy & thankfulness obedience for this mercy

Quest. *Doth the Lord work thus by his Spirit in the hearts of all men?*

A. Ye; unless it be in an extraordinary way, and not by ordinary means. Because it is expressly said in the text, he shall convince the wicked world of this.

Q. *But is not by world, meant the wicked of the world?*

A. No; but the world of the Elect, as sometimes they are called, 2 Cor 5. 10. For none of the wicked of the world are truly convinced of their sin.

Q. *What is the force to convince?*

A. To make a thing plain and evident to ourselves, by demonstrative argument; so as that he hath nothing to object against it, for so the word signifies.

Q. *But what kind of conviction is here meant?*

A. 1. Not natural, which cometh by the light of natural conscience, Rom 2. 15. But spiritual & supernatural, which is here expressly said, the Spirit shall convince &c.

2. Not (yet) common & ineffectual conviction for that tends to confusion of face, and to leave the men the more without excuse, but special & effectual, unto the conversion & salvation of the soul.

Quest: *How may that appear?*

A. *Ans.* Because no common work is attributed to the Spirit in a Comforter, throughout all the Scripture is this; for conviction of the soul to confusion is no comforting act, but rather matter of mourning.

2. Because it is such a work of conviction, as whereby Christ comes to be glorified by the soul, *verse 14.* which is no common work.

3. Because the scope of the work is to comfort the hearts of the disciples against Christs absence *viz.* that the Spirit shall come, and thus convince the world; now it is no joy of heart to see men convicted (so farr only as may leave them without excuse) and breed more confusion of face, but it is a joyful thing to see the Spirit work on the hearts of a world of men to conversion.

Quest: *Why doth the Lord use this word conviction which is but an act of the mind & not feeling?*

A. *Ans.* 1. Because words of sense among the Hebrews do allway imply affection & action, and therefore conviction being a word of sense, it implyeth suitable affections of the heart, and therefore conviction of sin implyeth humiliation and sorrow of the heart for sin, conviction of righteousness implyeth

1stly Faith in coming to Christ for it &c:

2. **Because** the Lord Jesus in all saving works of his Spirit. by the light let into the understanding & mind, lets in life into the heart *Eph. 1. 14. 2. 1. 1.*

First of Conviction of Sin. (25)

Quest. **W**hat is therefore the first work of the Spirit in the conversion & salvation of man?

Ans. To convince of Sin.

Quest. Doth not the Law convince, and shew a man his sin?

Ans. Yes; as an instrument in the hand of the Spirit. *Rom. 3. 20.* But the Spirit doth it as the principal agent by the Law.

Q. Is there not a natural conviction by the light of nature (or the light of natural conscience) and not by the light of the Spirit?

A. Yes; *Rom. 2. 15.* But the conviction of sin here is of a higher nature, it is supernatural, by a supernatural power of the Spirit.

Q. What difference is there between natural and supernatural conviction of sin?

A. 1. Natural conviction by natural conscience is much defiled and corrupted. *1. Tim. 4. 15.* It will shew some gross sins, but it brings not to light those which are most secret, and most dangerous; but super-natural conviction by the Spirit by super-natural conviction deals plainly, and discovereth

the most secret sinns of the soule 1 Cor: 13. 14, 15.

2 Natural conviction is usually dark and weak, without deep affection, because it is a dim light; but super-natural conviction is strong and overpowering and mightily affecting the heart. Acts 2. 37. because this is a clear light.

3. Natural conviction if it be sometimes strong and affecting the heart, yet it hurries the soul from God, it made Adam flee into the bushes to hide himself, it sent Saul to the witch, and Judas to the halter. Because natural conscience is but the Sergeant of Divine justice, before whose throne it drags the soule, and so workes feare & flight; but super-natural conviction inclines & drawes the soul unto God, and to seek after Christ, because it is the fruit of mercy from a mercifull Redeemer, from a comforting Spirit.

Quest. Why doth the Spirit undertake this work to convince of sin?

Ans. 1. That the Lord Jesus might have all the glory of the conversion of a sinner, which is begun in this first act of conviction, for if it were in mans power to convince himself of sin, then the beginning of mens conversion (which is conviction) should be attributed unto man, and so Christ should not have all the glory.

2 Because no man can or will see his sin effectually untill the Spirit first comes, because without the Spirit men flatter themselves in their evill wayes

Plal.

Psal. 36. 2, 3. Love their own peace, fly from the trouble of sin as from the biting of a Serpent, or a temptation of the diuel toward despair. and Sathan seeks by all means to blind mens eyes here *Luke* 11. 21. and although sin be the greatest evill, yet a carnal heart can never see his sin till the Spirit comes.

Quest. If the Spirit onely doth, and can convince of Sin, What use are you to make of it?

Ans. 1. That it is no easie matter to be effectually convinced, because the eternal Spirit of the Lord Jesus only can do it, and therefore it is impossible to any created power.

2. Not to be discouraged though I find a blind mind, and a hard heart, that I cannot be convinced of sin, because the Spirit only is able to do it, and although the Word and Spirit hath given many knocks upon my heart, to break it, yet as it is in hard things one knock at last may do it.

3. To go to Christ for this Spirit in prayer, when I find my heart hard; and to believe, that it is one of the most pleasing requests that I can put up unto Christ, to desire his Spirit to convince and humble my heart; all the glory of Christ (if some sort) being raised from this one work of the Spirit, to convince & break the heart for sin.

Quest. What is meant here by Sin?

Ans. Not only the act of sin, but all the misery that followes upon sin, especially the wrath of God for sin.

Que^r. Why doth that word conviction of sin comprehend Humiliation for sin?

Ans^r. Because effectual conviction is here to be understood.

Q. Why doth the Lord Iesus say the Spirit shal^t convince of sin, without mentioning conviction of the wrath of God, and that misery that followeth on sin?

A. 1. Because sin is the greatest evill, and the cause of Gods wrath, and therefore in saying Sin all other misery is included.

2. Because by effectual conviction & humiliation the Spirit of God sets on sin upon the soul and make it ly most heavy upon the heart, & although he makes the sence of wrath hevie, yet the Spirit by that doth but raise up the soul to make it the more fearfull of sin the cause of it. *Ier. 2. 19.*

Q. Why doth the Lord Iesus use convince rather then humble?

A. 1. That he might shew where true humiliation begins, and that is in conviction.

2. That he might not only shew the work of humiliation, but the manner and way of it, which is not by any blind fears & shakings (as it were) as in many reprobates, but by clear light & demonstration out of the word, over-pouring all reasons and shirings (which is in the nature of conviction) that their condition is sinfull and miserable.

3. To teach us that not only the great work of humiliation upon the heart is the work of the Spirit but

but that at the first and least beginnings of it even the very first sight and conviction of sin is his work also, and not our own.

Quest. What is there in sin, of which the Spirit convinceth and humbleth?

Ans. Three things. 1. The exceeding great evil and horrible nature of sin itself.

2. The terrible wrath of God for sin.

3. The pollution of the person that sinneth, that he is wholly possessed with sin, and universally defiled by sin in every thing he doth and is able to do, and all this because he hath no part in Jesus Christ by Faith.

Quest. What need is there that the Spirit should set forth the exceeding evil of sin?

Ans. Because sin is that evil which principally grieves the heart of God, and therefore when the Spirit comes to correct & humble for sin, he makes it to grieve our hearts most, and to be exceeding bitter to the soul. The Devils and reprobates, to whom the Censurer never comes, they feel the terror of sin, but never feel the evil of sin.

Q. What need is there of convincing of the wrath of God?

A. That the soul of man might be more deeply and sensibly humbled for sin the cause of it, for the heart of man being sensual, it cannot so immediately feel sin which is a more spiritual evil, but by means of Gods terror, (as by the burning of the

col^d the soul is made more sensible and is smitten with the foulness of sin, so as to cry our Lord what evil have I done.

Quest. What need is there of convincing the soule of its universal pollution by sin?

Ans. Because otherwise the heart would be lifted up from what little good it seeth in it self, and never go to Christ for all good.

Quest. What measure of conviction and humiliation for sin is necessary?

A. So much sight and sense of sin is necessary as may make sin a burthen unsupportable to the soul
Psal 38.2. Math. 11.28.

Q. What necessity is there of such a measure?

A. 1 Because sin and the wrath of God are in themselves the greatest & most unsupportable evils hence the soul must feel them so, or else the Spirit should not let them feel them as they be.

2 Because Christ hath felt sin as a burthen unsupportable, therefore the soul must feel it so, otherwise it should not feelingly know what mercy Christ hath shewed unto it in bearing sin for it.

3. Deliverance from sin & wrath of God, would not be matter of unspeakable joy, unless sin was matter of unsupportable burthen.

4. Because such is a mans love of sin, and contempt of Christ, that he will never go to Christ to take sin and wrath of God away, while he can bear them quietly without intollerable pressure under it:

and therefore we see many that having only some convictions & light fears & troubles for sin, they can ease then selves by some light confession & praying or by business, or sports, or mirth, hence they live in their sin and must perish for it.

Quest. How much sense and feeling of this unsupportable burthen is needfull?

Ans. Such a measure as makes the soul unpeaceable & restless untill it come to Jesus Christ: *Lam.* 3. 49. For though the Devils and reprobates feel sin as an insupportable burthen, yet it makes not this impression upon them so as to make them restless untill they come to Jesus Christ.

Quest. What necessity is there for such unpeaceableness and restlessness of heart?

A. 1. Because if a cut finger or an akeing tooth will make men restless till they have ease, if there be any hope of ease, much more those that feel far sorer evils upon them, if there may be any hope of help by Jesus Christ.

2. Because the end of all troubles in the Elect is to bring them to Christ, they must come to him, *John* 10. 16. Hence they must be restless till they find peace in him, and can never be sayd to be humbled if they can find any rest without him: hence that promise, *Mat* 11. 28. is the first and most ordinary support and ground of comfort to an humbled sinner.

Q. Wherein doth this restlessness appear?

C 4

Ans.

Ans: 1. In thinking of their evill and misery continually; Their sin is ever before them, as David sayeth *Psa 51*.

2. In mourning bitterly for the evill they see, as Iosiah did, and that sometimes in such a measure as that they can neither eat or drink, or take delight in any creature, as Paul did *Acts 9*.

3. In praying and sighing under their burthen, with numberable groans *Rom: 8*.

4. In desiring to go to some Minister of God to open their hearts & griefs to him, and to enquire of him what they should do: as they did *Acts 2.37* *Mat 13.7* *hearts* *this they were pricked &c:*

5. In objecting against all promises, & grounds of consolation in regard to their sinns.

6. In wondering when they ly down, and rise up, that they are not consumed, and that they are not dead, considering the greatnes and multitude of their sinns.

Ques: Is this restlesse equally in all those whom the Spirit worketh upon?

Ans: No, but as some ships, some are driven with more strong winds, some with more gentle, some all wind to the harbour, yet by both the same way, till it comes to the harbour, so it is here. some are carried with more rough and tempestuous temptations & tears toward Iesu Christ, some in a more still and gentle manner: unto Christ; Not is this restlesnes a monk-

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ish and forced inquietness, but a special spirituall and secret push of the Spirit, which puts them daily forward, either in a more gentle or terrible manner.

Quest. But may not some be thus restless, and yet not know it?

Ans. Yes; and the reason is. because usually many judge of this restlessness only by terrible afflictments, when as there may be an intellectual sense of sin, or a deep apprehension of sin and wrath in the mind and understanding, which may make the soul restless without such affectionate afflictments. As there may be great joy from a deep apprehension of some good, without laughing & dauncing, and as there may be great afflictments without light, as sometimes in a dream, so there may be a great humbling light without afflictments, and violent raging tears.

Q. How may such come to know it that think they never have been thus afflicted with sin, and yet indeed have been so?

A. Two ways. 1. If the soul doth esteem Christ considered as a Redeemer from sin & wrath of God, as the greatest good, it is a certain sign that such an one hath been sensible of sin and wrath of God as the greatest evil, though they should think they were never so, for how else could deliverance from sin and the wrath of God be so precious, if sin and wrath were not most heavy; as (for example)

how can a man esteem bread & water as a greater good then all the gold and silver in the world, if he was not sensible of a hunger-bitten and thirsty condition before.

2. If any soul hath a part in Christ without sense of sin (as he thinks) at his first conversion, yet he shall find that it was there indeed by his after conversions to God, for Peter and the rest of the disciples, after they were converted, were to be again converted *Math. 18. 3*. Now many gracious Christians shall find much sense of sin, and terrour of God affecting them all their life in their humiliations before God which they never felt at first, yet notwithstanding these after-returnings do evidently shew what ingredients were in them at first.

Quest. Is not this conviction and humiliation a consequent of faith, and follow no ones being in Christ?

Answer. There is indeed some kind of conviction and humiliation for sin which followes faith, but in this place Christ expressly speaks of that conviction & humiliation for sin which is wrought by the Spirit in the soul because it believeth not in Christ, and therefore is before faith is fully wrought.

Quest. How may it appear that conviction of sin is the first work of the Spirit?

Answer. 1. Because none without this can feel their need of Christ and his righteousness, and seek after him before they have him. For the whole need not a Physician, but the sick *Math. 9. 12*.

2. Be-

2. Because otherwise none would be glad of Christ when he is to be given to them. A condemned man is only glad of pardon; and they only that were pricked at the heart *Acts 2. 37.* gladly received the word of the Gospel. *ver/ 41.*

3. Otherwise none would stay with Christ after they had received him. As the stony ground fell away *Matth. 13.* because it had not depth of earth (or deep humiliation) if sin was never very bitter, a small temptation to sin would make men easily to forsake Jesus Christ.

Quest. *What use are you to make of this doctrine viz: conviction of sin?*

Ans^r. I learn hence, that the first work of the Spirit upon the soul, is not that mystical Union which is between Christ & the soul, as some think Christ doth not first unite him self to the soul, and then it is convinced of sin and humbled for sin, and then believeth in Christ, but the soul is convinced of sin before this union; for it the Spirit first convinceth the soul of sin because it believeth not in Christ, and consequently because that it is parted from Christ by any union to him; then the Spirit doth not first unite the soul & Christ to the soul, but firstward convinceth it of sin. He that is convicted of sin is in actuall favour with God, but he that is not is out of favour, condemned, & the wrath of God abideth on him. *1. Cor. 11. 32.* 36. if therefore the Spirit first convinceth

of sin because it believeth not in Christ, then because it is out of favour with God, condemned already abiding under the wrath of God, and consequently not as yet united to Christ.

Quest. What evils there in holding this opinion that the soul is united to Christ so fast before it be convinced and blessed for sin?

A. 1. Because by this principle, it is not fit to preach the Law to any of the Elect, to shew them thereby their cursed estate: for if they be united to Christ before any conviction of sin by the Law, their estate is not cursed but blessed, union to Christ being the root of all blessedness.

2. Because by this principle there is no need of preaching the Gospel, to draw the separated soul from Christ, to unite it to Christ: because before conviction of sin, and therefore much more before conviction of Christs Righteousness in the Gospel, this union is supposed to be wrought.

3. Because by this principle one may be united to Christs and yet have a heart corrupt and wholly united to sin: because it supposeth such an union to Christ which is before so much as the least sight and sense of sin.

4. Because by this principle the soul is united to Christ before it hath any faith either in the habit or act of it, which is expressly contrary to the Scripture. *John 1. 13. 17. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* last. for that false faith which sincerely is concurrent to

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our union, is but a meer sound of words: for it is no grace indeed, but only that obediential or passive power of the soul to receive the impression of the Spirit upon it as a good wall doth an arrow or a bowle of water receiveth a ball of gold. which passive power is no grace but is in the most reprobate heart living.

5 Because by this principle, a man must be justified, adopted, reconciled to God, not only before faith, but even before he either seeth or feeleth his sin, or need of Christ: for at that instant a man hath his union to Christ, he hath communion necessarily in all the benefits of Christ, as Justification, Adoption, Reconciliation, *Rom. 8. 1. 1 John 5. 12.* But this is contrary to the whole current of Scripture, which affirms that we are not justified without faith, but by faith; and that not only declaratively in the Court of our consciences, but in the Court of Heaven, and sight of God. *Gal. 3. 11.* Also that we are adopted by faith. *Gal. 3. 26.* and reconciled by faith. *Rom. 9. 1. Coll. 1. 21, 22.*

6 By this principle a man may be in a happy and blessed estate (because united to Christ) without any Repentance or sorrow for sin, which is a ground of all looseness of life.

Quest. But how can the soul be convinced of sin or humbled for it, unless Christ be there to work both: and therefore it seems that Christ is first united to the soul before it be convinced of sin?

Answer

Ans. It is true, no man can be convinced of sin unless Christ work it by his Spirit, conviction of sin is a fruit or an effect of the Spirit of Christ: but it doth not therefore follow that it is a fruit of our union by the Spirit unto Christ: it is a fruit of the Spirit acting on the soul as an efficient cause, but not a fruit of the Spirit as uniting the soul to Christ and so inhabiting or dwelling in it; Union it self to Christ is a fruit of the Spirit, but it is no fruit of a former union, so conviction of the Spirit is a fruit of the spirit, but not a fruit of union. The Spirit like a wise carpenter hews and cuts the soul to make it fit for union, as he doth the beams of an house; but this hewing & cutting and humbling the soul is no fruit of union, no more then hewing the rafters of a house are a fruit of union to the main beam.

Q: est. If this conviction of sin be the first act of the Spirit, what followeth hence in the second place?

Ans. That the Law is first to be preached to sinners & unconverted persons before the Gospell: For, if the Spirit doth first convince the soul of sin, the Law is first to be preached, by which the apostle sayeth wee come to the knowledg of sin. *Rom 3.20* Not that the Law of it self can convince of sin but as it is an instrument in the hand of the Spirit there unto; for if the Gospell reveal nothing but Christs righteousness by faith; then it cannot reveal a mans sin & unrighteousness, and therefore the Spirit must

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use the Law as a means thereunto, and hence it is that they who are enemies to the preaching of the Law, are great enemies to Jesus Christ his righteousness. For by conviction of a mans own unrighteousness he comes to feel a need of Christs Righteousness.

Q. What follows from hence, in the third place?

A. That it is very dangerous to shake off trouble of conscience for sin, so as to hide it, extenuate it, excuse it, because it is such a sin as quencheth the very first motions of the Spirit, which appear first in conviction and consequently a great enmity against the Spirit is seen in this.

Quest. What besides followeth hence?

Ans. That all those that look for salvation should first seek for an humble & broken heart to be wrought in them by the spirit in this effectuall conviction of sin.

Quest. What means may be used that the soules may be thus humbled?

Ans. Four means. 1. Consider Gods exceeding great Holiness, and how ill the Lord doth take the least wrong, and how heavily the least sin and what an unsupportable burthen and grief it is to the soul of God. And that appears in 3 things.

1. In that he spared not the Angels that sinned 2 Pet. 2. 4. but cast them out of his sight, into everlasting chains of darkness; not because they committed this or that great sin, but because they sinned.

2. In that he cast Adam, and in him all mankind into a state of everlasting death & sin, for the first fault, which seemed but little, in eating the forbidden fruit. *Rom 5. 12.*

3. In that Jesus Christ himself did bear the unsupportable wrath of God for sin, only imputed to him, not inherent in him.

Second means. Consider the unsupportable wrath of God which lyeth on the soul of every man already for the least sin. *John 3. 18. & ver. 36.* Hee that believeth not the wrath of God abideth on him. For the wrath of God in Hell, chiefly consisteth in Two things. 1. In the souls departure from God.

2. In Gods departing from the soul.

Now in the least sin, both these are already upon the soul; For in the least sin the soul departs from God, and for the least sin God departs from the soul. *Esaiah 59. 2. Your iniquities have separated between you and your God.*

Third means. Consider that no sinner hath any thing to bear up his heart under this unsupportable burthen, for if he hath any comfort, it is from and in the creatures, but they are all but snares & curses to him while he remains accursed of God in his sins. *Gal. 3. 10.*

Fourth means. Consider the eternity of this wrath that never shall have end: to ly burning in the fire for ever is intollerable, to famish & pine away without God for ever: as a man that is
flayed

starved to death for want of bread, oh what a misery is it.

5. Consider notwithstanding all this misery & sin, Christ calleth to every weary sinner to come to him. *Math. II. 28.*

Secondly Conviction of Righteousness.

Quest. *Thus much of Conviction of Sin, what is the Second thing which the Spirit convinceth the soul of after it is convinced of sin?*

Ans. Of Righteousness.

Quest. *What is meant by this word righteousness?*

Ans. it appeares in four things.

1. As by sin or unrighteousness is meant the breach of the law, so by righteousness is meant the fulfilling of it.

2. Its not our own fulfilling of the law or a righteousness inherent in us, but a righteousness inherent in Christ, a righteousness in him out of us, for it is no argument to prove that we are righteous because Christ is gone to the Father, but it is an argument that he is so.

3. Tis such a righteousness inherent in Christ, as whereby he is righteous for us. and whereby sinners convinced of sin becom righteous.

For tis such a righteousness; the manifestation whereof comforts a sinner convinced of sin, which cannot be any other righteousness of Christ then such as whereby he is made righteousness for a

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sinner

sinner.

4. Tis such a righteousness as perfectly pleaseth the Father; because it is said *I go to the Father, and ye shall see me no more*: For if Christ by this righteousness had not perfectly pleased him, either he should never have gone to heaven to the Father, or if he had, he should never have stayed there, but now he saith *I go to the Father and ye shall see me no more*; soe that in one word by righteousness is meant Christs perfect righteousness or fulfilling of the Law to make a sinner righteous before God the Father.

Quest. *What is meant by these words because I go to the Father and ye see me no more.*

A. The absolute sufficiency and perfection of Christs righteousness is set forth in it.

Quest. *How doth that appear from hence?*

A. Christ being our surety and undertaking to pay our debt, hence if the debt was not discharged he durst not appeare before the Father, that exacted the full payment, nor could he be able to stand before him in heaven, or if he could, yet he should not have stayed with him but should have come down again to have satisfied for the rest which was due, but now his going to the Father evidently declares that the debt is payd, and therefore we shall never see him any more to satisfy for any one sin of the elect all being sufficiently and perfectly satisfied for.

Q. *What is meant by conviction of righteousness?*

Ans.

A. To have a cleare revelation of Christs righteousness made to be an humbles own by faith.

Quest. *How doth this appear to be the meaning of conviction of righteousness?*

A. Because looke as when the Spirit convinceth of sin he convinceth a man that he is the sinner, and that because he believeth not in Christ, and hath no Christ in him; so when the Spirit convinceth of Christs righteousness by Faith, he lets a sinner see that it is his righteousness by Faith.

Quest. *What are you now to doe after God hath convinced you of sin and humbled the soul for it?*

Ans. To seeke a part in Christs Righteousness and to see my self righteous by faith in the righteousness of Christ Jesus.

Quest. *May not I stand before God with mine own righteousness by reforming what is amiss, and doing what God requireth for time to come?*

Ans. No; for Christ himself could not appear before God without perfect righteousness, when he undertook for a sinner, nor without satisfaction for all their unrighteousness & sin, much less can I stand before God with mine own polluted righteousness.

Quest. *What is the reason that no man can stand before God with his own righteousness?*

A. 1. From the nature of Gods holyness which abhors the least sin, or unrighteousness and is never pleased but with perfect righteousness, which all men fall short of.

2. From the sentence of God in his Law, which curseth all that continue not in all that is written in the book of the Law to do it. *Gal. 3. 10.*

Quest. How can Christs righteousness make a sinner righteous?

Ansiv. In this manner. First. The Lord Jesus performs all the righteousness which the strict justice of God in his Law requireth in a sinner. *Gal. 4. 4, 5. John 8. 29.*

2. Hee did all this willingly for a sinner.

1 Pet. 3. 18. Rom. 5. 6, 17. John 17. 19. For if he had kept all the Law, but not for a sinner, it would have done a sinner no good, but now paying his debt as a suerty for another, it may stand in Law.

3. The Father accepts this for a sinner as if he had done it himselfe. *Mat. 3. last. Eph. 1. 6.* Otherwise Christ our suerty had not been made a sinners righteousness.

4. God the Father and Christ hereupon, plead the sinless and spotless condition of a sinner against all accusers. *Rom. 8. 3. 1 John. 2. 1, 2. Heb. 7. 25, 26. Zach 3. 1, 2, 3, 4, 5.*

Quest. What learn you from hence? viz: that Christs righteousness makes a sinner righteous?

Ansiv. To see the glorious excellency of Christs Righteousness, as also of the Gospel which reveals it, for the Law reveals how a man may bee righteous, but neither men nor angels, can ever see how

how a sinner could be made righteous, but by the Gospel.

Q. When doth the Spirit reveale this righteousness of Christ to be a sinners?

Ans. Immediately after it is convinced, and humbled for sin, for so it is said here the next thing after conviction of sin is conviction of righteousness and not before, so that God never reveales Christs righteousness by faith to an unhumbled but an humbled sinner.

Quest. How doth the Spirit then reveal Christs righteousness when it is thus humbled?

Ans. 1. It reveales this righteousness to be his by Faith, if the soul receive it. *Rom. 3. 24, 25.*

2. That it is his by faith having received it.

Rom. 5. 17. John 1. 12.

3. That having received it by Faith God is now fully pacified. *Rom. 5. 1.*

Quest. Why must the soule be thus humbled before it be justified by Christs righteousness?

A. 1. Otherwise the soul would not care for Christs righteousness *Rom 9. 3. 31.* An unhumbled sinner cannot but tread the Gospel under foot.

2. Because if he did care for it, yet an unhumbled sinner will afterward abuse it, and turn Grace into wantonnes. *Gal. 2. 19.*

3. Otherwise an unhumbled sinner would boast of his righteousness. *Rom. 4. 2.*

Quest. Is not a man justified by Christs righte.

righteousness before he believe or be convinced of sin?

Ans. No, for if the time of conviction of righteousness be before conviction of sin, then it is while a man is hardened in sin, and unbelief; but if the Spirit first convinces a man of sin because he believes not, (and consequently that he is under condemnation) then the Spirit never convinces a man of Christs Righteousness, (and consequently that he is freed from condemnation) before he believe. *John.* 3. 18. And if the Corinthians were once wicked, (as the Apostle tells them) *but now are justified, now are Sanctified*, then they were not justified before, viz. when they were wicked. 1 *Cor.* 6. 9, 10.

Q. But were we not justified in Christs Redemption?

Ans. Meritoriously we were, but not actually, the garment of Christs righteousness to justify us, was then made ready but it was not actually put on till we believe, and although the sins of the elect were then imputed to Christ, and layd upon him for satisfaction, yet not for actual justification; merited justification and Reconciliation is one thing, actual justification is another, Christ merited our justification, and his righteousness was the matter of our justification before we believe, but he purposed never to make it actually ours, unless we first believe. *Rom.* 3. 24, 25.

Quest. But are we not said to be justified by faith only declaratively, & in the court of our conscience only?

Ans.

Ans. No; but really, for though Faith is not the matter of our justification, yet it is the instrument (or instrumentall means of applying it) and therefore is before it, for if any should be really justified before Faith, then it might be said there is no condemnation to some of them that be out of Christ Jesus who walke not after the spirit, but after the flesh, but that is directly contrary to *Rom. 8. 1.*

Quest. But what evil is there in this opinion to affirm that justification is before faith.

Ans. The scope of it is that a man may be in an estate of grace & actuall favour with God, and yet live in all maner of sin, without faith, and repentance, which is most abominable, for sin can not have dominion over a man while he is under grace. *Rom. 6. 14.*

Quest. But doth not the Gospel belong to sinners as sinners?

Ans. The curse of the Law belongs to sinners as sinners, but not the promises. *Gal. 3. 10.*

And if the Gospell belongs to sinners as sinners, then all sinners shall be saved through out the whole world, the Gospel indeed is offered to the vilest sinner, but the promise of it is actually applied to none but humbled and believing sinners.

Quest. What follows from this?

Ans. That one reason why some are seeking before they see their justification, is because there is some flaw in their humiliation; unconfound humi-

liation unsound peace, little humiliation, little peace in sense of our justification; for though an humbled heart hath many objections against believing, yet when the Spirit comes, he will convince you of righteousness as he did formerly of sin.

2. That sight & sense of sin should not discourage any one from believing in Christs righteousness because to such persons onely Christs Righteousness is revealed by the Spirit.

3. Hence it followeth, that when a sinner is humbled he may then without presumption believe a proud and unhumbed spirit cannot believe, an humbled sinner cannot presume, nor yet believe too soon; presumption is the proper quality of an unhumbed soul, for if now is the time of Christs revealing his righteousness while the soul is humbled, then it is the time of our applying of Christs righteousness without presumption.

4. Hence it followeth, that an humbled sinner should not seek first for sanctification, but justification, or a clear revelation of Christs righteousness.

5. Hence it followes the way to keep assurance of our justification is to keep our hearts in an humbled frame, effectually convinced of sin; and therefore hate that doctrine as hell it self which under a colour of advancing the glorious estate of a Christian inclrist, would not have him lament, mourn & be humbled for sin; when as Christ dwels with a contrite and broken heart. *Ihn.* 57. 15, 16.

And

And those that confess sin under the Gospel (which is therefore no old Testament spirit at all as some ignorantly and perversly upbraid it,) God is righteous to forgive their sin. *1 John. 1. 9.*

And when the Spirit of grace, and supplication, is poured out on men, under the Gospel, then there shall be a great mourning. *Zech. 12. 10, 11.*

Thirdly Conviction of Judgment.

Quest. **VV** *What is the last comforting act of the Spirit upon the souls of the elect after conviction of righteousness, or free justification by Christs righteousness?*

Ans. Conviction of Judgment, or to convince them of judgment, under which is contained Sanctification, and new-obedience flowing from it.

Quest. *What is meant by judgment?*

Ans. Not mans judgment, but Christs judgment, because tis layed the Prince of this world (or Satan) is judged, which is onely done by Christ.

Quest. *What judgment of Christ is here meant;*

Ans. Not his judgment of punishment on the wicked, for Christ speaks of that judgment which is a comfort to the elect, now judgment of punishment is not such a great comfort to them, but it is his judgment of Government whereby Satan the Prince of this world is judged, or subdued, and consequently all power in Heaven and earth

earth is in the hands of Christ to doe for his people, and hence it is sayd, *Iohn. 5. 22.* God the Father judgeth no man, but hath put all judgment into the hand of his Son.

Quest. Is this judgment of government meant of Christs universal government, and of governing the world, or of his speciall governments in governing, and ruling in his peoples hearts?

Ans. It is meant of both, yet so as that the generall government of Christ is in respect of the special government of his peoples hearts, for consider the world without Christs government of it, so Sathan is God and Ruler and Prince of it, especially in mens hearts, so the Lord Jesus crushing this power of Sathan, and destroying this god and prince of this world, he now governeth all things that he may rule especially in mens hearts subduing Satan. and sin.

Quest. But is not by judgment meant sanctification, and new obedience following our justification?

Ans. Yes because it is part of Christs judiciary and speciall power, to give power against sin, and sathan, unto all fruitful obedience, and thence it is that sanctification is called judgment.

Isa. 42. 3. till judgment come to victory, But this only is not meant here, but also his universal power of government over all creatures as well as Devils for as by conviction of sin, the Spirit humbles, or thereby is wrought humiliation, and

and as by conviction of righteousness, Faith is wrought, so by conviction of Christ, the full power of government the soul falls down before Christ, and submits to Christ, and to his Kingdom is wrought,

Quest. What is meant therefore more particularly by conviction of judgment, or what doth the Spirit convince a justified person of, when hee is meeth of judgment?

Ans. 3 Things; 1 That the Prince of the world being judged, and conquered by Christ in abolishing all sin by justification, that now Jesus Christ hath therefore all lawfull power of right to rule them as their King.

2. That now they ought therefore to submit to Christ, he being now King as well as Saviour to them. *Rom. 14. 8, 9.*

3. That they also shall submit to him & that their sins shall be subdued by Christ their King. *Rom. 6. 14*

Quest. Why doth the Spirit thus convince of judgment in the last place?

Ans. Because the great and last complaint of a person justified by Christs Kingdome is, the power of sinn, crying out who shall deliver me from it, and saying what am I to doe, if my sins are pardoned and not subdued, but the Lord comforts them by promising that unto them who hath all judgement, he will subdue their sin, and also how they may

1. *Q. What is he led to his blessed will.*

A. He is led to that duty, you then of such as live loose, that is, in their justification?

A. Yes. Their Faith is but a fancy, and a meer opinion, because all that are justified are lastly convicted of judgment also.

Q. How may it be known when Christ sets up his judgment, or is punishing his people's sins?

A. In three degrees. 1. When the soul cannot but yield to Christ. Rom. 6. 2.

That is, the soul when sin reigned was necessarily actually sinful, so now it is necessarily holy when Christ reigns in it. Rom. 5. 21.

2. If the soul yields for a time to sin, yet at last it yields to Christ to take it away. 1st John 1. 9, 10. Christ is then set upon his throne of judgment, when this honour is put upon him by us to subdue our enemies.

3. If Christ doth not come presently and remove sin, then the soul fights under his bondage till Christ comes and takes it away. Rom. 8. 23. Rom. 7. 24.

Q. How is it then known that those who are justified are not true, that they shall yet be lost due to it?

A. Yes verily; for this is directly contrary to what the Spirit witnesses, and convinces that when he comes to comfort, and it is therefore the great trial of a man's heart, that he would believe that he will, yet does not believe that he will;

for

for those that be convinced of righteousness shall be also convinced of judgment, and that Christ shall reigne to subdue their sinns by some means or other, by little and little, by Ordinances, Temptations, Afflictions, frownes, smiles, and by death it self at last.

Quest. *Why is so much sin unsubdued left in them which they see they cannot subdue?*

Ans. To convince them that this judgment or this power is in the hand of Christ only and not in their own.

Quest. *What is the duty therefore of such as are now justified?*

Ans. 1. To see that now they ought to live to Christ, and submit to Christ who hath all judgment committed to him for their sakes.

2. That they not only ought, but also shall doe so because the Prince of this world is judged, and therefore all righteousness and judgment to subdue sin is in the hand of Christ.

Quest. *What are you to learn from all these three things here together, sin, righteousness, and judgment?*

Ans. 1. That such as intend the ministry, and would have the Spirit succeed their labours should principally indeavor three things,

1. To convince the people of sin & humble them.
2. To reveal Christs righteousness in the free offer and promise of his Grace.
3. To convince them how they ought to submit

submit to Christ, and live to him, all judgment being committed to him.

Secondly To all Christians.

1. If ever you would be comforted seek first to be humbled for sin.

2. Then in the Second place, Seek Christs Righteousness for your Justification.

3. Then in the Last place Walk in all Holiness and fruitfull Obedience before God and man.

William Adams

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